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FOR THE GOSPEL MESSENGER.

SERMON NO. XXII.

A SERMON FOR THE LENT SEASON.

"Lovers of pleasures more than lovers of God." II. Tim. iii. 4.

PLEASURE, in the worldly idea of it, is perhaps the strongest foe to virtue, and the most subtle enemy of man. She presents herself to him, arrayed in a variety of charms, displaying the most enticing allurements, and making her court to the blindest and most ungovernable feelings of his nature. She too often succeeds—leads her captive in chosen chains, and in the end proves a vixen to his soul, tormenting and distracting him. That man must have occasional relaxation from the main pursuits of life, and renovate exhausted nature by unbending to amusement, is perfectly the sentiment of reason and religion. Neither the one nor the other requires that he should forego all innocent gratification, for the furtherance of his salvation; nor endeavour to appease and honour his Maker, by masking himself in the austerity of a monk. But both unite in assigning limits to indulgence; in divesting pleasure of unreal charms, and prohibiting, expressly, the fatal folly of making it the business of life. The Apostle Paul, writing to his beloved Timothy, warns him of a sad degeneracy which would come in the latter days. Having mentioned many of the gross iniquities which would distinguish these perilous times; iniquities, alas, too strikingly depictive of the corruption of the world in the present age, he adds, in the words of my text, that men should be *lovers of pleasures more than lovers of God*—that they should be so infatuated with this syren, who entices only to destroy, as wholly to despise the restraints of religion and virtue; nay, to prefer pleasure to their God.

Whatever may be the period alluded to by the prophetic Apostle, we may certainly see in the picture he has drawn, the feature of the modern dissolution of piety and principles. Moved by the alarming resemblance, I would solicit your attention, while I endeavour,

In the first place, to shew when men may be said to be *lovers of pleasures more than lovers of God*.

Secondly, to point out the folly and danger of the conduct which affixes upon men this hideous character.

And thirdly, to give you some rules for so regulating your pleasures, that in this respect, you may be blameless, and without offence unto the coming of your Lord and Saviour Jesus Christ.

In the first place, men are *lovers of pleasures more than lovers of God*, when they indulge in any gratifications, which, in their nature or by precept, are improper and sinful. All pleasures, whether sensual, social, or mental, which are condemned by cool reason, or the injunctions of the Most High, are of this description. Every temptation, when it would seduce a man, addresses him in the beguiling language of the serpent to Eve—*you shall not surely die*. Passion, that able artificer of deceit, suggests to the heated fancy some delusory thoughts, which would lead us to believe that the pleasures before us are not so vicious as they are represented, that they cannot be unpardonable; and that we may indulge now, upon condition that we will refrain in future. But, whoever listens to these suggestions, and unresistingly throws himself into the arms of forbidden pleasure, acts with the boldest effrontery towards his Maker. Are your pleasures impure? Are they such as conscience condemns? Are they prohibited by the commandments of the Almighty? They are then incompatible with a love of God. It is impossible to have a sincere and genuine affection for Deity, and at the same time to delight in gratifications, which he, by the reason he has implanted in us, or by the revelation he has given us, has denounced as criminal.

Presuming that this point is clear to every sober mind, I will dwell no longer upon it, but proceed to observe, that the charge in the text may be alleged against many who indulge in pleasures which are not unlawful, but in themselves innocent. Almost any gratification, though in itself harmless, may be rendered criminal by abuse. If men are so engaged in making provision for the flesh, to fulfil the lusts thereof, that their thoughts are never fixed upon the Supreme Being, nor upon the obligations he has imposed on them—if they are so involved in the schemes, and delighted with the enjoyments of this life, that the objects of the invisible world have no place in their hearts—if they are so infatuated with the pomps, the luxuries, or the recreations of the world, that they prefer them to the more rational and sublime delights of religion and virtue, then are they *lovers of pleasures more than lovers of God*. There are many persons so immoderately attached to amusements and gratifications, that they readily resign for them the pleasures of religious worship, both public and private; the advantages of virtuous company and conversation, and the happiness of discharging those amiable offices of benevolence and relative duty, which ennoble the character and life of man. When this is the case, the love of God is evidently abandoned for secondary joys—because none can love him who do not delight in his service, and keep his commandments.

Again—they, who by constantly or intemperately pursuing worldly pleasures, impair their faculties, relax their energy, injure their health, waste their substance, neglect their families, and dissipate their time, may be said to love pleasure rather than God, even though their gratifications should seem in themselves to be innocent. For all these certain consequences of an immoderate attachment to pleasure, are utterly incompatible with the will and wishes of the Most High. Can he love God, who squanders the time which should be spent to his glory, in the ruinous occupation of the gamester ; or he who wastes the substance which he has given him for the support of his family, in riotous living ? Can he love God, who for a momentary gratification, parts with his resemblance to his Maker ; or he who prefers the prostitution of the faculties which should adorn his rational creation, to the application of them and the advancement of the good of the community and his own spiritual improvement ? No. Whoever truly loves God, will be anxious to honour him with his body and his spirit, with his faculties, his time, and all that he has given him. In short, when a man's soul is so bound up in any temporal pleasures, that they are preferred to the discharge of his duty ; when he cannot relinquish any enjoyments which may come in competition with his usefulness to society, with the welfare of his fellow beings, with the feelings of virtuous friends, or with the dignity of the divine image, with which his nature is impressed, the foe of God and religion may be said to have gained the affection of his heart. Do you find that you are ready, for a sensual extacy, to part with the joys of a good conscience ? Is the theatre a source of more lively gratification to you than the sanctuary ? Are you more pleased with the splendour of a ball, and the gaieties of dress, than with the beauties of holiness or the cultivation of virtue ? Then have you reason to suspect, that the divine and holy principle of love to your Creator, has not the place which it ought to have in your bosoms, nor its proper influence upon your lives.

Thus you have seen, that *men are lovers of pleasures more than lovers of God*, when they indulge in any sinful gratifications ; and when confining themselves to those which are not forbidden, they make them the chief sources of happiness, and are enslaved by them with chains, which neither reason nor religion can break.

I now proceed, Secondly, to shew the folly and danger of the conduct which affixes upon men this hideous character.

The very idea of loving pleasure rather than God, has in it something peculiarly shocking. If we reflect a moment, we shall perceive that it is debasing to the nature of man. That which elevates us above the brutes, is our capacity for spiritual and moral joys. To make, therefore, those pleasures, some of which are grovelling, many of which are frivolous, and which are all transient as the moments of fruition, objects of exclusive regard and perpetual pursuit, is to put off the greatness with which our Maker hath invested us, and to level ourselves with the lower orders of creation. How must it excite the astonishment of superior intelligences, to behold beings who are capable of participating with them the pure, the ex-

alted, the imperishable joys which flow from the knowledge and love of God, and from the employments of religion and virtue, devoting a probationary life and immortal soul to pleasures, sensual as those of brutes ; to pursuits, unprofitable as those of children—to pleasures and pursuits, which may occasion remorse, but can yield no happiness in the sober hours of reflection ; and will furnish them with nothing that will be valuable or necessary in their future eternal existence. This total devotion to pleasure, diminishes the dignity of man. It is his highest privilege, that which ennobles his nature, that he is capable of walking with God. When he forgets his intellectual faculties, and spiritual relations ; when he turns from the fields of sublime speculation and virtuous pursuit, to which reason and religion invite him, and on never-resting wings spends his short day in pleasure's ground, enamoured of flowers which fade in his embrace, and revelling upon air with unsatisfied avidity, he exhibits more of the butterfly than the angel, and causes astonishment in Heaven at such vacancy and debasement in heirs of immortality, in children of God.

Again—this conduct is irrational. It is the part of reason to estimate things according to their real worth. Now, what are the pleasures which engross the affections of those whom the text describes, compared with the duties and pursuits to which our vocation in Christ Jesus directs us ? Are they capable of making men wiser or better ? Are they noble in themselves, useful in their effects, and lasting as our desires ? Like the pleasures of virtue, do they elevate while they delight ; become finer with age, and prove sweetest upon reflection ? No. They are gratifications which sometimes disgust before they die ; and generally die as soon as they are enjoyed. To say the best of them, they are delights which gratify for a moment, and when they vanish, leave neither improvement nor satisfaction. Sorrow is not prevented by them, nor death dismantled of his terrors. On the other hand, the pursuits and pleasures which spring from the love of God, are sublime in themselves. They are adapted to the necessities and infirmities, to the powers and destiny of our nature. They will be useful to us in every situation ; in adversity as well as prosperity ; in the approach of death, as well as in the progress of life. Their sole tendency is to advance us towards perfection ; and in them we shall attain to the true end which our Maker proposed in giving us existence. What then can be more irrational, than for beings endowed and informed as men are, to follow the former and neglect the latter. What do I say ! Can enlightened children of the Most High, prefer riot and mirth to the services of his sanctuary, and the blessings of his favour ? Can reasonable creatures prefer the ignoble haunts where chance presides ; and whither idleness and intemperance, profanity and strife resort ; to the expecting home, where dwell the offspring of once fond affection, and all the sweet charities of relative life ? Can beings, who have been ransomed from destruction, with the blood of the Son of God, and with whom it remains to make their election sure, give a more willing ear to the harp and the ta-

bret, than to the oracles of truth ; and prefer debauches which corrupt, and amusements which fill with ennui, to the deeds of virtue, which elevate the heart, and the promises of religion which tranquilize the soul. In a word, can men, beings endowed with reason, accountable beings, yea, enlightened also by revelation, and taught that they shall be happy or miserable forever, according to their use of this probationary life, can they be seduced by vain and fleeting gratifications from the paths of truth and duty—Can they turn their ears from the voice of inspiration, and for devotion to pleasure, depart from God ? It should seem incredible. Yet, thus irrational are many of mankind ; and it would be less painful if the number were confined to those from whom we might expect no better. But alas, many act thus under the remonstrances of conscience and their better judgment, under the advantages of a pious education and frequent instruction ; sacrificing, with a willingness and perseverance, which nothing but the most unhappy infatuation can occasion, the favour of heaven and the true happiness of men for the enjoyments of brutes and the laughter of fools. How wide is their choice from the dictates of sound wisdom. *My son enter not into the path of the wicked, and go not in the way of evil men ; avoid it, pass not by it, turn from it, and pass away. The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.*

Once more—the conduct we are considering cannot but fail of the end it proposes, and may lead to misery and perdition. Every man who is a lover of pleasure, promises himself happiness. And is happiness the fruit of his pursuit ? Alas, I know not a more prolific source of restlessness and discontent, of sorrow and sadness, than this criminal love of pleasure. What evil has it not introduced into our world. Observe the wretch whose fallen eyes and languid limbs may well attract your notice. He has loved pleasure more than God. It pleased the Most High to give him a family, in which, virtue and discretion, had he made them his friends, would have rendered him useful, and crowned him with bliss. But, sinful indulgence decoyed him from the strait path of duty. He became intemperate, and on the altar of his pleasures, sacrificed with his innocence, his substance, his talents, and his time. Poverty and remorse, contempt and disease, are now his portion ; and he who might have been like the olive tree, encompassed with the branches of its strength, must now behold the wife of his bosom pining with sorrow, and his little ones crying, unanswered, for bread. Mark yon widow, between whose brows, care has a furrowed seat. She had a son, to whom, when heaven bereaved her of her husband, she with a mother's blindness looked for support. Alas, her son was a *lover of pleasures more than a lover of God*. He was not destitute of filial affections, but the gaming table stupified all his sensibilities. They who there stripped him of his wealth, led him to the impure abodes where he might spoil others of their innocence. One vice familiarized him with another ; and a vagrant now, he wanders without food, without peace, without a name—a living monument of the truth of the wise man's remark, that *a foolish son is the hea-*

viness of his mother. Enter the burial yard, and stop by the stone which is rendered pathetic by its date. There is an air of mystery in its inscription. Inquire of some one what brought the victim to his untimely grave. He too loved pleasure more than God. Religion he considered as an injurious restraint upon the appetites of nature, and the pursuits of life. He therefore despised her bonds; and withheld not his heart from any joy. Satiated, at length, with his immoderate indulgence, he became disgusted with pleasure; and pleasure in revenge, sent melancholy into his bosom. He grew dissatisfied with himself, dissatisfied with society, dissatisfied with nature, and dissatisfied with God. In an awful moment he extinguished in himself the spark which the Almighty had kindled, and pleasure must forever be rebuked by the tear which piety will shed upon the grave of the suicide.

Sufficiently unhappy are the effects of a sinful attachment to pleasure, even in this world. If man could always live thoughtless; if reflective age should not overtake him, and if his existence ceased at his death, still it may be questioned, whether he could with safety adopt the suggestion of pleasure, *let us eat and drink for to-morrow we die.* But this is not the case. Reflection in no man will always slumber, and every man is destined to live hereafter. And what are the joys with which the ministers of pleasure furnish a man for the hours of reflection. They have enervated his fortitude, enfeebled his piety, and turned him from the principles and duties, which, if attended to, are productive of peace. Perhaps they have impaired his health, wasted his time and property, diminished his respectability, and rendered him a broken vessel, empty himself, and useless to the world. At any rate, they have counteracted the will of the Almighty, by fastening the affections which he would have attracted to heavenly and enduring objects upon earthly and fading joys.—What satisfaction then can they afford when reviewed? To every man there are moments when he must turn his thoughts inward, and would there look for comfort and support. But what support or comfort can be found or expected in the remembrance of pleasures which defiled when they delighted, and are vanished like the visions of night. In the hour of his extacy he may have smiled exultingly, and fancied himself happy. But Solomon has strikingly compared his joys to the crackling of thorns under a pot, and taught us that the end of his mirth is heaviness.

There is, however, a yet more dreadful censor of pleasure, in death. *It is appointed unto all men once to die,* and this seductive syren can never commute, though she may accelerate the fate of her victims. Awful is their state when brought by some minister of the king of terrors to the borders of eternity. They have loved pleasure, but she has given them none of the qualifications of faith and holiness, which enlighten the soul in its passage through the tomb, and sooth the pains of expiring life. On the contrary, having, for the sake of pleasure, renounced God, they have turned from themselves the favour of heaven, and by wasting their probation in a round of follies and indulgences, have exposed themselves to the sentence—

in your lifetime ye received your good things, depart from me ye workers of iniquity. Imagine then one of this unhappy class of men brought suddenly to the brink of the grave. The remembrance of his life comes like a cloud over his mind. The sun is darkened by it. It chills his spirit. Compelled, at length, by the gloominess of his condition, to think, his mind flutters dismayed over some such reflections as these—'Oh, foolish man that I have been! I have spent my life in vanity and folly. The pleasures I pursued have never yielded me the satisfaction they promised; and I have frequently pursued them in defiance of remonstrances within me, which, perhaps, were the whispers of God. Life is gone, and I am hastening into eternity. What have I to carry into the presence of the Almighty but a defiled body, and a soul dead in trespasses and sins. Can I expect that God will love me when I have loved pleasure more than I have loved him. O, that some one could assure me that *that* blood of the Redeemer, which I have thoughtlessly despised, will cleanse me now from my pollutions, and expiate my sins. Would God be pleased to prolong my days, I would choose him for my portion, and spend my life in his service. But, I fear I shall die.' This is not an imaginary picture; it is taken from life. How far that repentance is effectual, which commences when we have no longer inducement or power to sin, it is not easy for us to determine. Of one thing we may be sure, that safety is always on that side where no risk is run. God is merciful; but he is not mutable; he is long suffering, and of great kindness; but he will not clear the guilty. The wise man, to whom he communicated much of his ways, and who has gathered more from experience than perhaps any other mortal, taking to his use a strong and solemn irony, has given us a caution upon this subject, pertinent and impressive. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee unto judgment.*

Such is the folly and danger of the conduct which affixes upon men the hideous character, of *lovers of pleasures more than lovers of God*. It derogates from the dignity of our nature; it is wholly unbecoming rational beings, especially professors of Christianity; it must fail of the end it proposes, and may involve us in misery and perdition. Had I time, it might be shewn to be a fever, destructive of public as well as private greatness and happiness; bringing upon nations, as well as individuals, oftentimes a delirium, sometimes dissolution. But I must haste to give you, as was proposed, some rules for so regulating your pleasures, that in this respect, *ye may be blameless, and without offence unto the coming of your Lord and Saviour Jesus Christ*:

In the first place, when any pleasure solicits your embrace or pursuit, ask yourselves always whether it is lawful. If it is not, nothing should induce you to yield yourselves to it. Turn from it resolutely, and haste away. Regard not its allurements. Mind not its charms. Whatever its appearance, a sinful qualification must do

you harm. Though it should be sweet in the mouth, it will assuredly convey poison through the system. Though it present itself to you in all the loveliness of beauty, and deck itself in all the desirableness of delight, it conceals a sting, which it will leave in your bosom. The extraction of that sting, should it ever be removed, must give you unspeakable anguish. It may never be extracted; but festering and gangrening, may render you wretched till death.— You may carry it into the eternal world, and there, when placed for repentance, shall no longer be found, it may become in you a worm which shall never die. From indulgences then, which you know to be criminal, make it a rule to turn resolutely away. It will not answer in these cases to hesitate. He who stops to deliberate with forbidden pleasure, will generally be undone. She has powers of fascination; and whoever, instead of winging his way to the regions of safety, hovers with irresolute delay near the snare she has spread, will be drawn nearer and nearer by the strange action of her spells, till he is suddenly entangled in its meshes; and may, in the same moment, discover that his freedom and his virtue are gone. There is danger in listening a moment to unlawful appetite. It is instant and persevering resistance which will put the prince of darkness to flight. Take for your example the renowned Joseph. Consider always the high claim which the laws of the author of your being have to your observance. When tempted by any pleasure, which conscience, reason, on religion, tells you is sinful, turn to the reflection which will ever be the best safeguard of virtue, *how can I do this great wickedness, and sin against God.*

Again, if you are satisfied that the pleasure which invites you is lawful, ask yourselves before indulgence, whether it will interfere with any duty. If it will, a less good is never to be preferred to a greater; we must not sacrifice duty to any joy. It may interfere with our duty, either by occupying that time which should be otherwise employed, or by unfitting us, in our talents, substance, health, or spirits, for those actions which it is incumbent on us to perform. I will illustrate this by a few examples. We are advised by our holy religion to *owe no man any thing but our love*; and the common principles of justice and honour require the payment of debts.— This high duty, economy, and industry, will enable every man to discharge. If men, then, in the pursuit of pleasure, involve themselves in expenses which they never expect to defray; or if, being by imprudence or misfortune, or any other means already embarrassed, they indulge themselves in the joys of extravagance, or even in the ease of indolence, while their creditors are deprived of their due, they sacrifice to pleasure the brightest gem in the breastplate of integrity; and although it may seem venial to themselves, become offensive to the eyes of the God of righteousness. Allow me another instance. It is the duty of every man to provide for the subsistence, and to promote the comfort of the family which the Most High has given him. With this tender duty, whose influence upon the happiness of the world is incalculably great, pleasure may often interfere. If a man suffer her to withhold his presence from his

home when he should be there for the protection and the guidance, or the comfort of his household ; or if she led him to neglect the business or enfeeble the faculties, by means of which he is to provide for their sustenance and improvement, though he may quiet himself with the thought, that the gratifications to which she leads him are not unlawful ones, we have the highest authority to say *that he denieth the faith, and is worse than an infidel.* Take a third example—I know not that religion has any where prohibited our excursions in pursuit of rural pleasures, or the innocent hilarity of our social meals. But, all considerate persons will confess that to reverence the Sabbath, and join in the public services of the Lord our God, are the reasonable duties of every sincere Christian and good citizen. Whatever pleasures, therefore, interfere with these duties, though they may be innocent in themselves, become criminal by the unreasonable use of them. If the festivity of the table, or the allurements of a ride, or even the ease of repose, detain us from the sanctuary, where the Most High expects, on his holy day, to receive the acknowledgments and adoration of his children ; He, our Creator and Redeemer, is made to give place to pleasure, and, we prefer her blandishments to his commands. Your own consciences will enable you to apply this rule, of never sacrificing duty to pleasure, to innumerable other cases in which indulgences, innocent in themselves, may be incompatible with the proper improvement of our powers, with the requirements of piety or benevolence, with the feelings of virtuous friends, or with that general sobriety, which is so meet in this state of probation and mortality, and so favourable to the growth of the best qualities of the soul. Our blessed Lord carries the self denial, with which truth and duty are to be preferred before all other gratifications, to a sublime degree—*he that loveth father or mother more than me is not worthy of me.* And an inspired Apostle gives to the sacrifices of innocent indulgences, which a good man should make, a wide extent, and powerful motive—*it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

Further, in the pursuit of pleasure, it will be found a useful rule, never to go to the utmost extent of innocent gratification. Our minds, to be trained and preserved in the ways of virtue, must be kept under control. If we would not love pleasure more than we ought, our inclination for it should always feel the reins of discipline. The passion for pleasure is encouraged by freedom, and strengthened by indulgence. Though the desires should be limited to lawful gratifications, yet, if within these limits, they have an uncontrolled sway, they will, at length, grow imperious ; and after weakening the influence of sedate principles, and the attraction of sober pursuit, become most unhappily the ruling springs of life.—Besides, it is often but a line which separates virtue from vice. He who allows himself to go to the last boundary of innocent indulgence, will, in all probability, be seduced into the regions of transgression. We may give ourselves an impetus, even in a pleasant

course, which we may not be able to arrest, when it has brought us to the brink of a precipice. Look at the unhappy wretch whom pleasure has made her victim with the cup of intemperance. Think ye, he plunged at once into his iniquity? No. When he first tasted the intoxicating draught, his virtue remained unchanged. Appetite presently led him beyond the necessities of nature. He looked with more and more delight upon the sparkling of the cup; and, fancying himself still within the bounds of moderation, recurred with increasing avidity to its exhilarating influence. But, alas, when he came to the point which separates moderation from excess, he was unable to discern it. He passed it, and became the slave of the most tyrannic of vices; and it is not among the least of the compunctions which now torture his bosom, that he must attribute his ruin to his neglect of early restraint. Safety is greatest, far within the boundaries of virtue. Go not to the utmost extent of innocent indulgence. Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and it cause thee disease.

Once more—if you would escape the snares of pleasure, avoid idleness. Prescribe it to yourselves as one of the best defences against her allurements, to have something to do. It is in the hours of indolence that she plans her dominion over the hearts of men.—It is among the listless tribe, whose faculties have no employment, whose time is heavy upon their hands, and whose minds, for want of engagement, are exposed to the intrusion of whatever promises present joy, that she finds the greatest number of her votaries. When men are engaged in honest pursuits and virtuous employments, she seldom approaches them, or she does it unsuccessfully. It was not while David was penning with piety his transcendent Psalms, nor while he was fighting with holy zeal the battles of his country, but it was in an hour of indolent relaxation, when he was walking vacantly upon the top of his house, that he was beguiled by pleasure to conceive the crime, in which he seems, for once, to have lost sight of his God. Let a man be busily devoted to the employments and duties of *that state of life into which it hath pleased God to call him*, and pleasure will hardly be able to gain such influence in his bosom, as will turn him from the paths of sobriety and virtue. It is want of more important employment, that favours her solicitations. Shew me the person who has no avocation, to whom there belongs neither profession nor pursuit, and I will point you to one, whom pleasure, if she attempt it, will be sure to overcome, and in all probability, will then exalt as a supporter of her unhallowed dominion.

Again—let me not forbear to remark, that in order to escape whatever is injurious in the pleasures of life, and the true interests of the soul, it is necessary that you should dwell near to God.—Conscious of the harm to which we are exposed in this world of temptation and frailty, we should betake ourselves to the shadow of those wings, under which we may be sure of safety. The more we know of God, the more we shall love him, and the more we love God, the less we shall regard the vain and sinful pleasures of this

fleeting life. An eye to his presence will check our volatility. To contemplate his perfections, and the joys which his mercy has provided for us in Christ Jesus, will raise our affections to better objects. Our communion with him, and supplication to him, will procure us the protection of his grace; and the riches of his good word, and the powers of the world to come, will enable us to say of carnal pursuits and criminal joys, that we have no pleasure in them.— Abide in God. Choose Him for your counsellor and friend. *If you cleave to Him he will not suffer you to be tempted above that ye are able, but will, with the temptation also, make a way to escape, that ye may be able to bear it.*

Lastly—There is another rule of infinite worth, and of easy application. When tempted by any pleasure, ask yourselves how your heavenly master would have conducted in similar circumstances.—The example of Christ is a perfect model of conduct for all his disciples. His injunction is, *learn of me*. Would his followers make him the pattern for regulating their lives, would they desire no gratifications which he would have disdained, and indulge themselves in no pursuit, which he would have avoided, they might always regulate their joys without perplexity or error. Be it your care, with regard to the pleasures of life, to walk as Christ walked, if you will not fail to be blameless in this respect, and without offence unto the day of his coming.

I have now finished what was proposed, when I introduced this subject to your attention. So long as you are continued in the flesh, you will be surrounded, my brethren, by the allurements of pleasure. The conflict with them is an arduous and perilous part of the Christian warfare. *Ponder your paths, and let all your ways be established.* Supplicate often, your Heavenly Father, to prevent you, *in all your doings, with his most gracious favour, and to preserve you with his continual help*. Apply the rules which have been suggested, to the regulation of your own conduct, and train, by them, the desires of the young, whom Providence may have committed to your care. Keep, ever in remembrance, that to *seek the kingdom of God, and his righteousness*, is your principal concern; and should you be brought, in the course of your probation, into the gardens of pleasure, let not wisdom and understanding forsake you. So shall you be *blameless and harmless, the sons of God*, without rebuke, *in the midst of a crooked and perverse generation*; and they who are of the contrary part, having no evil thing to say of you, may haply be led, by your steady uniform goodness, to admire the ways of virtue, and *glorify their Father who is in Heaven*.



FOR THE GOSPEL MESSENGER.

Messrs. Editors—Permit me to recommend the following extract on Theatrical amusements, from “*the Christian Father’s Present to his Children*,” to the attentive perusal of your readers, and I sin-

cerely hope that the sentiments contained in it, will be laid to heart, not only by the members of our *Communion*, but by every well wisher to the virtue and happiness of society.

B——

The stage cannot be defended as an *amusement*: for the proper end of an amusement is to recreate without fatiguing or impairing the strength and spirits. It should invigorate, not exhaust the bodily and mental powers; should spread an agreeable serenity over the mind, and be enjoyed at proper seasons. Is midnight the time, or the heated atmosphere of a theatre the place, or the passionate, tempestuous excitement of a deep tragedy the state of mind, that comes up to this view of the design of amusement! Certainly not.

But what I wish particularly to insist upon is, the *immoral and anti-christian tendency of the stage*. It is an indubitable fact, that the stage has flourished most, in the most corrupt and depraved state of society; and that in proportion as sound morality, industry, and religion advance their influence, the theatre is deserted. It is equally true, that amongst the most passionate admirers, and most constant frequenters of the stage, are to be found the most dissolute and abandoned of mankind. Is it not too manifest to be denied, that piety as instinctively shrinks from the theatre, as human life does from the point of a sword or the draught of poison? Have not all those who have professed the most elevated piety and morality, borne an unvarying and uniform testimony against the stage? Even the more virtuous pagans condemned this amusement, as injurious to morals and the interests of nations. Plato, Livy, Xenophon, Cicero, Solon, Cato, Seneca, Tacitus, the most venerable men of antiquity; the brightest constellation of virtue and talents which ever appeared upon the hemisphere of philosophy, have all denounced the theatre as a most abundant source of moral pollution, and assure us that both Greece and Rome had their ruin accelerated by a fatal passion for these corrupting entertainments. William Prynne, a satirical and pungent writer, who suffered many cruelties for his admirable productions in the time of Charles I, has made a catalogue of authorities against the stage, which contains every name of eminence in the heathen and Christian worlds: it comprehends the united testimony of the Jewish and Christian Churches; the deliberate acts of fifty-four ancient and modern, general, national, provincial councils and synods, both of the Western and Eastern Churches; the condemnatory sentence of seventy-one ancient Fathers, and one hundred and fifty modern Popish and Protestant authors; the hostile endeavors of philosophers and even poets; with the legislative enactments of a great number of Pagan and Christian states, nations, magistrates, emperors and princes.

The American Congress, soon after the declaration of Independence, passed the following motion:

“Whereas, true religion and good morals are the only solid foundation of public liberty and happiness,

“ *Resolved*, That it be, and hereby is earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof, and for the suppressing of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.”

Now must not this be regarded in the light of very strong presumptive evidence of the immortal tendency of the stage? Does it not approach as near as can be to the general opinion of the whole moral world?

But let us examine *the average character of those productions which are represented on the stage*. If we go to *Tragedy*, we shall find that pride, ambition, revenge, suicide, the passionate love of fame and glory, all of which Christianity is intended to extirpate from the human bosom, are inculcated by the most popular plays in this department of the drama. It is true, gross cruelty, murder, and that lawless pride ambition, and revenge, which trample on all the rights and interests of mankind, are reprobated; but I would ask, who needs to see vice acted in order to hate it? or will its being acted for our *amusement* be likely to increase our hatred of it upon right principles? As to *Comedy*, this is a thousand times more polluting than tragedy. Love and intrigue; prodigality dressed in the garb of generosity; profaneness dignified with the name of fashionable spirit; and even seduction and adultery; these are the usual materials which the comic muse combines and adorns to please and instruct her votaries. This department of the drama is unmixed pollution. How often is some profligate rake introduced to the spectators, furnished with a few traits of frankness and generosity, to interest them by his vicious career; and who so far reconciles them all to his crimes, as to tolerate his atrocities for the sake of his openhearted, good humoured virtues. * * * *

Besides, how saturated are both tragedies and comedies with irreverend appeals to heaven, profane swearing, and all the arts of equivocation, falsehood, and deception! What lascivious allusions are made; what impure passages are repeated! What a fatal influence must this have upon the delicacy of female modesty. * * *

I admit that modern plays are in some measure purified from that excessive grossness which polluted the performances of our more ancient dramatists. But who knows not that vice is more mischievous in some circles of society, in proportion as it is more refined. The *arch equivoque* and *double entendre* of modern plays, “are well understood, and applied by a licentious audience; and the buzz of approbation, which is heard through the whole assembly, furnishes abundant proof that the effect is not lost.” Little will go down with the public in the shape of comedy, farce, or opera, but what is pretty highly seasoned with indelicate allusions. Hence it is that even the newspaper critics, whose morality is, in general, not of the most saintly character, so often mention the too barefaced indecencies of new plays. Dramatic writers know very well how to cater for the public taste.

How many sentiments are continually uttered on the stage, how many indelicate allusions are made, which no man who had any regard to the virtue of his sons, or the feelings of his daughters, would allow to be uttered at his table. Are not whole passages repeatedly recited, which no modest man would allow to be read before his family? Nothing but the countenance of numbers could induce many females to sit and listen to what they hear at the theatre. Were any man to be in the habit of quoting in company the words which are in constant iteration at the playhouse, would he not be regarded as a person most dangerous to the virtue of others? And yet these nauseating exhibitions are heard with pleasure, when they are heard with the multitude. Can this be friendly to modesty, to virtue, to piety! Must there not be an insensible corrosion going on under such an influence upon the fine polish of female excellence, and upon the principle of the other sex? Is this avoiding the appearance of evil? Is it in accordance with that morality which makes an unchaste feeling to be sin, and that injunction which commands us to watch the heart with all diligence?

If indeed the word of God be the standard of morals and no one but an infidel can deny it, then the whole mass of plays must be condemned, and with them the whole system of the playhouse. To ask whether the theatre can be justified before the bar of Christianity, whether it is in accordance with its doctrines, precepts, examples, spirit, design, is really to insult common sense. I suppose its most passionate admirers will not try it in such a court; for that system which sums up all its morality, both in action and in motive, in that one sublime and holy precept, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God," cannot look with a tolerating eye upon the stage. The morality of the stage and of the Gospel are as diametrically opposed to each other as the east and the west. They stand *thus* opposed to each other:—pride to humility; ambition to moderation; revenge to forgiveness; falsehood to truth; lust to purity; profanity to piety; sensuality to spirituality. Let any man read our Lord's sermon on the Mount, or St. Paul's eighth or twelfth chapter to the Romans, and say if the play and the playhouse can be in unison with Christianity.

Then remember *all the accompaniments of the stage*, the fascinations of music, painting, action, oratory; and say, if when these are enlisted in the cause of fiction, *they do not raise the passions above their proper tone, and thus induce a dislike to grave and serious subjects, and a distaste for all the milder and more necessary virtues of domestic life.*

Add to this *the company which is generally attracted to the theatre.* I do not say that all who frequent the theatre are immoral; but I do affirm, that the most polluting and polluted characters of the town are sure to be there. Is it not a fact, that a person who would not wish to have his eyes and ears shocked with sights and sounds of indecency, must keep at a distance from the avenues of the stage? for these are ever crowded with the loosest characters of both sexes.

The arguments against the stage are strengthened by a reference to the general habits of the performers, and the influence which their employment has in the formation of their character. And here I may assert, that the sentiments of mankind have generally consigned this wretched class of beings to infamy. The story of the unfortunate Laberius exhibits, in a strong point of view, the odium which was attached to the profession of an actor among the Romans. Compelled by Cæsar, at an advanced period of life, to appear on the stage to recite some of his own works, he felt his character as a Roman citizen, insulted and disgraced; and in some affecting verses, spoken on the occasion, he incensed the audience against the tyrant, by whose mandate he was obliged to appear before them. "After having lived," said he, "sixty years with honour, I left my house this morning a Roman knight, but shall return to it this evening an INFAMOUS STAGE-PLAYER. Alas! I have lived a day too long."

As to the feelings of *modern times*, is there a family in Britain, of the least moral worth, even amongst the middling class of tradesmen, which would not feel itself disgraced if any one of its members were to embrace this profession? I ask, if the character of players is not in general so loose, as to make it matter of surprise to find one that is truly moral? A performer, whether male or female, that maintains unspotted reputation, is considered as an exception from the general rule. Their employment, together with the indolent line of life, to which it leads, is most contaminating to their morals. The habit of assuming a feigned character, and exhibiting unreal passions, must have a very injurious effect on their principles of integrity and truth. They are so accustomed to represent the intrigue and gallantry, that it is little to be wondered at, if they should practice them in the most unrestrained manner.

Can it then be right, even on the supposition that *we* could escape the moral contagion of the stage, to support a set of our fellow-creatures in idleness, and in a profession which leads to immorality, licentiousness, and profligacy?*



BISHOP BOWEN'S ADDRESS TO THE CONVENTION OF SOUTH-CAROLINA,
ON THE 14TH FEBRUARY, 1827.

PERMIT me, now, Brethren, according to my prescribed duty, to submit a statement of the transactions and occurrences of the past year, in which I have been officially concerned, and other matters suited to interest you, as the assembled representatives of the Churches of the Diocese.

Early after the adjournment of the last Convention, I visited the Episcopal Church on Edisto Island—instituted the Rev. Mr. Osborne as its

* I most earnestly recommend to all young persons, who have any doubts upon this subject, or any taste for theatrical representations, the perusal of an admirable treatise on this subject by Dr. Styles.

Rector, by the joint desire of himself and the vestry—and consecrated a chapel at Edingsville, provided for the accommodation of the congregation in the sickly season, bearing the name and title of St. Stephen's Chapel, Edingsville. It is a handsome and commodious edifice, exhibiting the character of feeling which distinguishes the people, who, by their generous individual subscriptions, have defrayed the expense of its erection, in a light peculiarly interesting. Subsequently, in the same season of the year, St. John's Church, Colleton, was visited; and shortly after, St. Bartholomew's Parish; where every evidence continues to be exhibited, of faithful and useful ministration. A new Church has also been erected in this Parish, at Walterborough, for the use of its people removing thither in the summer. It has not yet been consecrated; but is contemplated to be, as soon as circumstances will permit.

Sheldon Church, in Prince William's Parish, was consecrated on my visiting that Parish in April; the Rev. Mr. Walker, Rev. Mr. Dela-vaux, and the Rev. Mr. Neufville, being present, and assisting at the solemnities of the occasion. A numerous and respectable congregation was assembled, the Sacrament was administered to a considerable number of persons, at the table of the Lord, here, after a lapse of so many years, again set, for his feast of grace and love; and all present seemed alike affected with the same gladness of heart, in having been permitted to come up together, to this venerable house of God, whose magnificent ruin, had so long awakened the pious regrets of the Christian passenger. The Rev. Mr. Neufville, who as the missionary of the Society for the Advancement of Christianity in this portion of the Diocese, had been instrumental of the restoration of this Church, is continuing to officiate there, and the hope is entertained, although not without discouragement, that provision may be made for the expenses of his permanent establishment as the minister of the Parish. In conformity with provisional arrangements, according to the 20th canon of the General Convention, the Churches of Georgia were visited at about the same time—and their Convention being held at Macon, I attended and presided in it. Confirmation was administered there, as well as at Savannah and Augusta. The kindness exerted, as well by the Clergy as Laity of the Churches in those places, to facilitate the performance of the services required of me, and separate from it every thing like personal inconvenience, is entitled to my affectionate acknowledgment—Feeling it to be duty, for none but the most urgent cause to be declined, I proceeded in the autumn, to Philadelphia, to attend the sitting of the General Convention of our Church there; and on my way, visited St. Matthew's Parish, and Trinity Church, Columbia. My purpose to visit also, St. David's Church, Cheraw, was frustrated by an unexpected unavoidable necessity of travelling, on the only days, on which the plan of my journey had permitted me to contemplate tarrying there. Of the proceedings of the General Convention, held in November, the journal has not yet been received; and without it, or special communication from the secretary, no regular authentic information of its proceedings can be before us. Some matters of peculiar interest are reported of, as among those proceedings, and they will receive from us, I trust, in due season, the attention which they merit. In the mean time, I cannot forbear to mention, as to certain alterations in the Liturgy, reported through periodical journals of intelligence, to have been proposed *unanimously* by the House of Bishops, to

the House of Clerical and Lay Delegates, that in most of the particulars, in the spirit, if not in the letter, they had, previously, received my ready and very cordial assent to the suggestion of them. I was unavoidably absent from the Convention, when the communication of the proposed alterations was made to the house of Clerical and Lay Delegates, and during most of the time of its sitting. By the 44th canon of the General Convention, it is made the duty of the Secretary of that body, to transmit notice to "the ecclesiastical authority" of each of the Diocesses, of any matters "submitted to the consideration" of their Conventions. No such notice has yet been received.* The so long delay, also, of the transmission to us of the journal of the proceedings of the General Convention, is a grievance, which, while we feel ourselves constrained to complain of its existence, is, no doubt, rendered unavoidable, by circumstances, of which we are not informed.

Resuming the statement of particularly Diocesan business, I have to report, that Confirmation has been administered, since the last Convention, at St. Philip's Church in this city; at the Parish Church, on Edisto Island; at Edmundsbury Chapel, St. Bartholomew's Parish; and at Trinity Church, Columbia. The whole number of persons confirmed at these places, with those confirmed in Georgia, is 128. Visitation duty, proper to me, has been performed in fewer instances than usual, in consequence of the absence from my own Parish, required for attendance at the General Convention, and other circumstances, which it is unnecessary that I should state.

Only three Ordinations have been held by me, within the year, viz: that of the Rev. M. I. Motte, in January, 1826, at St. Philip's Church, Priest; of the Rev. T. H. Taylor, in St. John's Church, on the occasion of my visiting that Church in March; where, with the assistance of the Rev. Mr. Hanckell, and the Rev. Mr. Osborne, he also was admitted by me to Priest's orders; and that of the Rev. Mr. Thomas, who was admitted to the same order of the ministry, in May last, in St. Philip's Church, in this city.

I have received, in addition to those named to you before, as candidates for orders in this Diocess, the following persons, viz: John Field, Frederick Clarke, on letters dimissory from the eastern Diocess, and T. Gilman Buswell. Mr. Richard S. Green, reported last year, as a candidate for orders, has been removed by death. He was a native of Rhode Island, and a graduate of Brown University. The fairest promise of character had been exhibited by him, and he is deservedly lamented. The whole present number of persons contemplating the ministry as their calling, in relation, according to the canons, to this Diocess, is seven.

It is my painful duty, to report changes taken place in the Diocess, since we last met in Convention, seriously affecting its condition. The death of the Rev. Mr. Osborne, Rector of the Church on Edisto Island, is among the most afflicting occurrences, which God, in his inscrutable Providence, has called us, for these few last years, to witness. This melancholy event, by which a numerous and happy flock have been bereaved

* The official communication from the secretaries of the General Convention, was not received until three days after the adjournment of the Convention of this Diocess. It was dated in December.

of an affectionate, able, and faithful Pastor, a helpless and interesting family of a provident, kind and tender head and father, and society of an useful and highly valued member, took place in December last, in a manner awfully sudden and surprising. With the bereaved family and congregation of this deservedly lamented member of this body, we cannot but weep, while we mourn with the Church and society at large, the loss of one, so well qualified to minister to the best interests of both.

The removal of the Rev. Mr. Barlow from the Diocess, is another particular of recent change, painfully affecting all who indulge anxiety for its prosperity. Circumstances of peculiar necessity, and considerations of duty, to him seeming, and in the opinion of him who addresses you, unavoidably seeming, indispensable, have induced him to resign the pastoral care of the Church at Claremont. The congregation, thus, as painfully as unexpectedly, deprived of their minister, are entitled to our sympathetic concern. They have been distinguished by their liberality and zeal in providing for the maintenance of the ministry among them; and the hope may be entertained, that the same Christian principle, from which their exertions have proceeded, will not permit a relaxation of them, as the effect of their recent very painful disappointment.

The Rev. Jasper Adams, to whose services as an instructor of youth, in the Principalship of Charleston College, very high value was attached, has taken his dismissal, according to the canons, from this Diocess, and removed to that of New-York; having accepted the Presidency of Geneva College, in that State. The loss of these three valuable members of it, constitutes a serious decline of the Diocess, from the condition, in which, we last year contemplated it. May our prayer for help be heard in the day of our depression; and may we "*be watchful to strengthen the things which remain.*"

Other changes which have taken place, are the resignation of the Rev. Mr. Motte, as Rector of St. Matthew's Parish; who has since, by his own desire, according to the provisions of the 7th canon of 1820, been divested, by indefinite suspension, of authority to exercise the ministry in any of its offices; and that of the Rev. F. H. Rutledge, as Rector of Christ Church Parish. The latter has removed into St. Thomas' Parish, to take the charge of the Beresford Bounty School. He is at present serving the Churches of that Parish, gratuitously. The confinement, to which, he is unavoidably subjected, by the circumstances of the employment, from which alone his support is derived, makes the performance of pastoral duty, scarcely practicable; and affords an example of the embarrassment, to which, the business of the ministry is always liable, even in the case of such as are most zealously affected as to its objects, from the necessity of combining, with it, other employment, for which large appropriations of time and personal attention, are required. In this case, however, there is encouragement to hope, that provision will be made, by which, as the responsible *superintendent* of a school, the minister will be *personally* more at liberty to prosecute his peculiar calling.

The Rev. Mr. Hathaway, a Deacon of the Diocess, has left the station, viz: St. David's, Cheraw, in which he had served, at once as minister of a particular congregation, and Missionary of the Society for the Advancement of Christianity in South-Carolina: and I have been officially notified of the appointment, by the vestry, of the Rev. C. P. Elliott, who when the

Convention last met, was Rector of St. James', Goose Creek, to the Rectorship of their Church. St. James', Goose Creek, was vacated by the resignation of Mr. Elliott, in March last.

The Rev. Philip Gadsden, also a Deacon of the Diocese, and who, last year, officiated at North Santee, is now officiating in both Christ Church, and St. Paul's Parishes;—and an arrangement has been made, by which, the Rev. Mr. Mitchell, Rector of St. James', Santee, serves also the Chapel at North Santee.

The Rev. Edward Rutledge, has, since the last Convention, received, on his application for it, the canonical certificate of dismissal from this Diocese.

The Society for the Advancement of Christianity, on the principles of our Church, in South-Carolina, identified as it is with the Diocese, claims as usual, to be noticed on this occasion. Its prosperity has been, in some degree, affected by the depression of the pecuniary interest of the community; yet, the zeal of its Trustees to do good to the *house of God, and the offices thereof*, has not been relaxed. The report of their proceedings, just published, will evince this, while an address which it has been thought expedient to distribute among the members of our Church, will shew the Society's need of further support, and the grounds on which its claim of it rests. Might not the Clergy, by instituting Auxiliary or Branch Societies in their Parishes, upon the plan proposed by the Trustees, and after the example of that set on foot by the Rev. Mr. F. Rutledge, when Rector of Christ Church, essentially advance the interests of this important institution? The accounts of the Treasurer of the Society, as to the funds committed to them in trust, will be submitted for the inspection of those concerned.

Having stated all the transactions and occurrences of the year, peculiarly affecting our Diocesan condition, permit me to mention, as I have felt it my duty so often to do before, the claims which the General Seminary of our Church, still has on us for assistance. The building, of which mention was made to you, at the last Convention, has been erected—but must remain unfinished, until the several Dioceses will put the Trustees in possession of the necessary funds. N. York has assumed the responsibility of this provision, to a generous extent—and only 15,000 dollars remain for the other Dioceses jointly, to provide. Of this, our quota is no more than 1700 dollars: the proportion in which, each Diocese, shall be solicited to contribute to it, being regulated, according to a resolution of the General Convention, by the allowance of 50 dollars for every minister. It is sincerely hoped, that we may be able to meet the expectation, which has been entertained of our assistance, in that proportion. Amidst the discouragement which the aspect of the times induces, the hope is not sanguine, of even this little to be done, in addition to that, which already has been. But I may suggest as motives of a continuance of the best patronage, of which circumstances admit, from us, to this institution, that the very desirable object contemplated, of giving it such a local habitation as will insure its permanency, must, without it, fail—and that the good influence which it has already exerted on the character of the ministry, bids us anxiously desire the best possible security of its interests, with a view to greater and more extensive benefit.

The claims of other institutions, are, I am aware, at the same time, upon us, having for their justification the interest and extension of the Church; and it is not to be expected that we should be able to satisfy our own feelings as to them all. Yet a discrimination may be made, by which, while none of those claims are dishonoured, those having the chief merit and importance, may be adequately answered. Nor can I forbear, once more to urge upon my brethren, the discrimination in favour of the demands of the institutions of their own Church, by which their bounty so often variously solicited for those of others, might be made abundantly sufficient for *them*. I am utterly unconscious, in this suggestion, of the influence of any uncharitable or illiberal sentiment. I may, indeed, deceive myself. But I cannot but be persuaded, that while our own institutions want our help to make them answer, in an honorable degree their end, it is, at least, a very mistaken liberality, that by an indiscriminate unthinking distribution, may disqualify us for adequately giving it.

My Brethren of the Ministry, our utmost exertions are necessary in our several spheres of employment, to keep our ministry effectually available for the interest of the Church of God, and the happiness of our fellow men. It is a ministry which we are persuaded, we hold by authority from Him who is head over all things to his Church; and in the doctrine and discipline and worship, according to which, we are pledged to exercise it, we see all that is conducive to the end of all religion, viz: to make men morally wise, good, and happy in time, and conduct them, pardoned, and sanctified, blest, and rejoicing, to eternity. But this great *treasure* we have in *earthen vessels*—and while this is verified in the moral infirmity and frailty, of which we cannot but be continually conscious, it is true in a no less degree, in the sense of that perpetual liableness, which with all heirs of mortality we partake, to be rendered back to our native dust. The first should admonish us “*to take good heed to ourselves,*” that we offend not against the sacred interest committed to us, otherwise than by unavoidable and involuntary error; the other, (and the events of the year should come to our recollection in aid of it) that we be diligent and active *to make full proof of our ministry*, according to all the ability and opportunity, which may be allowed us; because, *we know not when our Lord shall come to require an account at our hands of the work given us to do.*

And will my Brethren of the Laity think it unreasonable, that I entreat *them*, according to the relations which they bear to our ministry, to strengthen its hands and animate its spirit, by all that the law of Christ, and of his members, one for another, requires, for the better and better, the more and more honourable accomplishment of its work. Indulgence and candour, will they not permit me to suggest, are from them reasonably due, towards men often coming to this calling, more pure and fervent in zealous devotion to its objects, than practised in the world, or qualified by the wisdom of experience, for the various intercourse of life; gentleness and meekness in receiving from their lips the words of admonition or instruction, which, of *indispensable obligation they must utter*; and kindness and benevolence, towards men, who often have in these, their only temporal resource; and at the utmost, can but with decency provide, for their present sustenance; and perhaps for that of families, which they ultimately must leave, to no dependence, but a generous sensibility in the minds of their brethren and people, to the memory of their virtues and their services.

NATHANIEL BOWEN.

FROM THE CHURCH REGISTER.

LENT HYMN.

SAVIOUR! who the Tempter's power
 Foil'd in the forsaken hour;
 By the Eternal Spirit fed,
 Craving not our earthly bread;
 May thy bright example shine
 Through this world, this world of thine!

Did thy sacred footsteps press,
 Lone and sad, the wilderness?
 Wast thou by the FATHER sent
 Here to hunger, thirst and faint?
 And can thy disciples moan
 Sorrows to their LORD unknown?

Forty nights and forty days,
 Lo! the Fiend his might essays;
 Vain the wiles he useth now,
 JESUS will not stoop nor bow:—
 SAVIOUR! thankful would we be:
 Hadst thou yielded—where were we?

When, upon the mountain's height,
 Kingdoms vast appear'd in sight,
 Kingdoms that should own thy sway
 Wouldst thou but the fiend obey—
 Firm thou stoodst—sublimely good—
 LORD! accept our gratitude!

O may we, assaulted, prest
 By temptations, thus resist;—
 What doth worldly wealth avail,
 Weigh'd 'gainst truth, in righteous scale?
 What are honour, grandeur, power,
 In the awful judgment hour!

SAVIOUR! we would fain, with THEE,
 Seek a scene from bustle free;
 We would fain, forsaking care,
 Fasting, live by Faith and Prayer;
 Till, Life's wildernesses trod,
 Reach we cities built by God!



FAITH

When light and joy have passed away,
 And gloom has chill'd our heavenly day;
 When springs that cheer'd our heart are dry,
 And peace is far, and grief is nigh;
 How sweet to own a Father's rod,
 Calling his children back to God;
 How sweet the faith, that though we mourn,
 Grief shall depart, and joy return.
 Like Israel's leader, as he died,
 The desert past—on Jordan's side;
 Faith guides us till our rest is given,
 Then dies upon the verge of heaven.

RELIGIOUS INTELLIGENCE.

Protestant Episcopal Church on the Continent.—It appears from a statement furnished by the Rev. Dr. Jarvis, (now in Paris) that Bishop Luscombe had held confirmations in that city, at Havre, Boulogne, Tours, Amsterdam, and other places. The whole number confirmed at his two first visitations was 869.

France.—We have great pleasure in announcing the formation of a committee in Paris, for promoting the extension of Sunday schools throughout the Reformed Churches of France. An excellent address on the subject, has been circulated in the name of the committee, signed by the Baron de Stael, as provisional president, and M. Lutteroth as provisional secretary. It states, that elementary education has not hitherto become general in France, and that the want of it in various ways impedes the progress of religious instruction; and among many others, because the discourses of the clergy are in consequence ill understood by the younger members of their flock. After adverting to the extension of Sunday schools in Great Britain, the United States of America, and the various countries in which Christian missionaries have founded churches, and the benefits which have resulted from these institutions, the address proceeds as follows:—

“The lessons which are taught on the Sabbath, must necessarily, both in the choice of subjects, and the manner of treating them, be of a religious tendency. They cannot, as on other days, relate to the temporal and fleeting interests of this life, but partaking of the sanctity of the day, they must be restricted to the concerns of the soul, and of eternity. They will be to children, what public worship is to adults; they will be founded upon the Bible; they will relate to the word of God, the divine truths which it teaches, the admirable precepts which it contains; the regenerating influence of which it is the instrument.”—The beneficial effect of such institutions, is further pointed out in their providing the means of learning to read to many children who could not be spared from their occupations during the week, and who, but for this assistance would therefore not have it in their power to peruse that word of life, and those other religious lessons, which Bible and Tract Societies are diligently circulating for their benefit.

The objects contemplated by the committee are, by the blessing of God, to promote the formation of Sunday schools throughout the Reformed Churches of France, by correspondence, by furnishing suitable books at a cheap rate, and, where necessary, by affording pecuniary assistance so far as the funds of the society may allow.

The Baron Silvestre de Sacy lately read before the Asiatic Society of Paris a brief memoir on the utility of the study of Arabic poetry, in which, after stating other advantages, he adds:

“I ought not to forget a very useful purpose to which Arabic poetry can be applied; I mean the light which it diffuses upon

another poesy, Divine in its source, and sublime as the Heaven from whence it derives its origin, but human as far as regards its design, since it is consecrated to our instruction, to the reformation of our manners, and to the elevation of our souls towards our common Author; since it is intended to inspire us with fear of his judgments, gratitude for his favours, and confidence in his paternal goodness; since, in short, it is meant to triumph, by means of holy and elevated feelings, over the deceitful charms of pleasure, the seductive illusions of pride, and the combined efforts of a wandering mind and a corrupt heart. If the study of the antique Arabic poetry can assist us, as there can be no doubt it may, in penetrating deeply into the sanctuary of the poesy of ancient Sion; if, with its aid, we can dispel any of the obscurities which impair the effect of the sublime songs of Isaiah, the eloquent lamentations of Jeremiah, the energetic and terrific pictures of Ezekiel, the bitter groans and keen expression of the tried innocence of Job, and the varied accents, always dignified and always affecting, which issue from the lyre of David; will it still be said that we should regret the efforts expended for the purpose of acquiring knowledge from whence such results can be obtained?"

Society for promoting Christian Knowledge.—The late Rev. Bishop Heber, of Calcutta, wrote to the Society as follows:—"I have subjoined an account of the sums which I have expended as almoner of the Society. The first was a donation to the Syro-Malayalim Churches in Southern India, to be applied, at the metropolitan's discretion, to the support of poor students in theology in the college of Cotym. It was forwarded through the Rev. Messrs. Fenn and Bailey, missionaries in the employ of the Church-Mission Society. I have abundant reason to know that the members of the Syrian Church, both clergy and laity, look up to the Church of England as their surest patron and friend on earth.

"The last item of £100 is in aid of a chapel designed to be erected in one of the most populous parts of Calcutta, to be served by the different missionaries of the Church of England who may be within reach. Service is to be performed in the Bengalee and Hindoostanee languages, according to the Liturgy of our Church. From this measure, which is as yet untried in Calcutta, though it has succeeded admirably at Benares, Chunar, Meerut, and Agra, I anticipate a very powerful and advantageous effect on the native mind.

"Should the Society disapprove of any of these applications of their bounty, I shall most cheerfully replace the sum objected to."

The Bishop suggests to the Society other important measures.—We notice only the following.

"In Ceylon, I found the Archidiaconal Committee of Colombo with an income which just enabled them to answer the demands made on their exertions; but altogether unequal to print new tracts, or to maintain a circle of schools. Something of the sort will, I trust, be done by the committee of the Society for the Propagation of the Gospel, which I have succeeded in establishing. I had just

laid before his Excellency the Governor, a plan for restoring and connecting more closely with the Church of England the system of parochial schools and parochial religious instruction, which the Dutch Government had established, and which, at a very moderate annual expense, may be expected to diffuse, not merely a nominal, but a genuine Christianity through the greater part of that beautiful and extensive island. My propositions, I have some reason to hope, have not been unfavourably received. Should they be adopted, however, in their full extent, there will still be abundant scope for the liberality of the Society in an enlarged distribution of tracts and school-books, in English, Tamul, and Cingalese—in the distribution of prizes to the best boys—and, above all, in the establishment of central schools, for the board and education of native Christian youths, in order to qualify them to act as schoolmasters, and, in case of promising talents, of sending recruits to Bishop's college.

“The native proponents or catechists—whom I am most anxious to raise in character and acquirements, and by degrees to admit into Holy Orders, and make the ground work of a regular parochial clergy—though good men, and willing to do their best for the instruction and improvement of their flocks, are themselves, very many of them, extremely ill-informed, and destitute of the means of acquiring information. They greatly need some plain sermons to read to their people; and I have already, in consequence, encouraged some of the colonial clergy to undertake translations into Tamul and Cingalese, of the Book of Homilies; which I purpose to follow up with similar translations of Berens' Village Sermons, Bishop Wilson's Sermons, and some other of the more popular works in the Society's supplementary catalogue. These objects I would beg leave most earnestly to recommend to the Society's munificence, as perhaps affording a more promising field than any other in India for the dissemination and growth of Christianity.”

The claims to public patronage of this venerable and most extensive charity, are thus set forth in the last report of the Aylesbury District Committee, which we copy from the *Christian Remembrancer* for December, 1826:—

“The Society for Promoting Christian Knowledge presents its powerful claims to the members of the United Church of England and Ireland, on the consideration that it had the high honour of setting the example of benevolent exertions in various departments.

“It was the *first* institution which distributed the Holy Bible; circulated the Common Prayer Book; and dispersed Religious Tracts for the instruction of the poor.

“It was the *first* society in Great Britain which awakened the sympathies of Christians to send forth missionaries to preach the Gospel to the heathen.

“It was the first society which took compassion on the rising generation, and patronised the education of the poor, at a period when ignorance, bigotry, and popular prejudice opposed the undertaking. It has also ultimately been the means of extending opportunities of instruction to the whole population of England, and the

British dominions, by means of that important establishment, the National School.

"In the admirable words of a learned prelate, in supporting so beneficial an institution, 'We may apply to our humbler labours, what St. Paul said of his own, and those of Apollos. We are planting; we are watering; and we trust that God, in his good time, will give the increase.'"

Missions to the South-Sea Islands.—The following statement is well deserving the attention of the opponents of foreign missions. What a contrast is presented in this picture, to that drawn of the same Islanders, by those who had occasion to visit them thirty or forty years since! The Christian philanthropist cannot look upon it but with delight.

"*Effects of Missionary Exertions.*—A letter dated Otaheite, the thirteenth of May last, contains the following gratifying statement: "The isle of Otaheite is now so different from what it was in the time of Captain Cooke, in 1767, that it is impossible for me to give you a complete idea in so short a letter, written in all haste. The missionaries have totally changed the direction of the morals and customs of the inhabitants. *Idolatry exists no longer*;—Christianity is generally adopted. The women now behave with extraordinary reserve; they no longer go on board the ships; and, even on land, they observe perfect propriety of conduct. Marriages are contracted as in Europe; even the king, at present, can have but one wife.—Human sacrifices, and the practice of destroying children, no longer take place. Almost all the inhabitants can read and write; they all have religious books written in their language, and *printed in the island*. Sixty-six magnificent Churches have been built, and twice a week the people go in great devotion to hear the preacher. Individuals are often seen taking notes of the most interesting passages of the sermon. The missionaries yearly convoke at Paparro, the whole of the population. This assembly is at present being holden. There is now a discussion going on, respecting a new code of laws, and the principal chiefs ascend the tribunal, and speak for whole hours with extraordinary vehemence. Some time since, the isle of Otaheite declared herself independent of England. It only recognises its missionaries."—*Bath and Cheltenham Gazette*.

English Churches.—At a meeting of the Exeter Church Building Society, the Bishop of Exeter stated that "a beautiful Church had been built at Exmouth by Lord Rolle, at an expense of £11,000, and capable of containing 1500 persons, half of which number were accommodated with free sittings. A 'noble lady,' had also built a Church at her own expense in another part of England, at a cost of £5,000. Sir T. Ackland was also erecting a Chapel for the accommodation of the district in which he resided, and intended to endow it."

Newfoundland.—Of this station, the last report of the Society for propagating the Gospel, states, "that they support *seven* missionaries there, at an annual expense of £1750, and *twenty-four* catechists, and schoolmasters, who have 1375 children under instruction, at an annual expense of £325. The missionaries are situated, in some instances, at great distances from each other, and therefore, deprived of mutual support, the nature of the country not admitting of much communication. The labours of some of them are described as arduous in a very great degree, they being obliged to traverse considerable tracts of country on foot.

Church Building.—Benjamin Wiggins, Esq. of Boston, has presented to the Episcopal Society of his native town, Hopkinton, (N. H.) \$1000, towards building a Church, which is contemplated to be erected next season.—*Church Register.*

Episcopal Society of Mississippi.—At a meeting of a number of respectable citizens at Trinity Church, in Natchez, on the 24th day of January, 1827; the Hon. Chancellor Clarke, was called to the Chair, and Dr. A. P. Merrill appointed *Secretary*. The object of the meeting having been stated to be the formation of a Society, for the propagation of Christianity in the State of Mississippi; on motion, it was

Resolved, That a committee of three persons be appointed to retire and report a Constitution for said Society, who reported a Constitution, which was received, and after some modifications, unanimously adopted; whereby the Society was denominated the "*Protestant Episcopal Society, for the advancement of Christianity in the State of Mississippi.*" The Society then proceeded to the choice of officers, for the ensuing year, and upon counting the ballots, it appeared that the following were duly elected, viz:

President, Gov. DAVID HOLMES; *Vice-President*, Rev. ALBERT A. MULLER; *Corresponding Secretary*, Rev. JAMES PILMORE; *Recording Secretary*, JOSEPH DUNBAR, Esq.; *Treasurer*, Dr. A. P. MERRILL; 12 *Trustees*.

Abstract of the Journal of the last General Convention.—It appears from this document, the publication of which has, we doubt not, unavoidably been delayed, that the House of Bishops consisted of nine, all being present, excepting Bishop Moore, prevented by sickness; and the other house consisted of forty-four clerical and thirty-one lay deputies. Of those, admitted by a vote, to the sittings of the house, there were fifty-seven Clergymen, two of them Professors in the General Theological Seminary, and ten candidates for orders, (of whom five were Students of the above mentioned Seminary.)

The Session was opened as usual, with religious services and a Sermon, which was preached by Bishop Bowen, to whom a vote of thanks was passed by both houses, and a copy requested for publi-

cation. The request having been acceded to, the Sermon was promptly printed, and furnished to the members.

The following is the address of the President of the House of Clerical and Lay Deputies, the Rev. Dr. Wilmer.

"In commencing the business of the Convention, I beg leave to offer to you, my respected brethren, a few observations. I deem it proper, in the first place, to tender to you my acknowledgments for the renewed evidence of your good will afforded by my re-election as President of this honourable body. Permit me also to congratulate you on the favourable circumstances under which we are now assembled. The present number of our body, exceeding, perhaps, that of any preceding Convention, affords pleasing proof of the extending limits of our Zion, and of the increasing interest taken by her members in her concerns. The young scion, which was transplanted from the parent stem into this western wilderness, has taken deep root; it is extending its branches over the land, and beginning to spread its leaves for the healing of the nations. Our ecclesiastical system, in the test which it has given by experiment, has more than realized the expectation of its friends. By its nice adjustment of the balance of liberty and power, and the wise distribution of both among the respective orders, it has accommodated itself, with happy effect, to the genius of our civil institutions, and the habits of a free people; at the same time that it has preserved, in their unbroken integrity, those great principles which are unchangeable, because of divine origin; and, in all respects, has proved its high adaptation to the purposes of unity and peace, and to all the great ends of its institution.

"Among the many causes of congratulation which present themselves, we may reckon not as the least, the harmony which has hitherto attended the deliberations of our General Councils. Amidst great diversity of sentiment on important and delicate topics, the unity of the Church has still been preserved in the bond of peace. Whilst we felicitate ourselves on this retrospect, as the pledge and earnest of the future, let us offer our prayers and efforts, that peace may still dwell within our walls. Difference of opinion, unavoidably incident to human nature, arising from education, association, prejudice, and various uncontrollable circumstances, must be expected to keep pace with the increase of our numbers, and to bring, incorporated with them, elements fraught with danger to the best interests of the Church. It is the prerogative of Christian charity, guided by the wisdom that is pure, and peaceable, and easily entreated, to leaven this lump, and to transmute these elements, which, otherwise, by coming in contact with their kindred affinities, would put on the forms of combustion, into sound and wholesome agencies for the general good. Upon us, the members of this General Convention, standing upon a high eminence before the Church, and before the world, does it especially devolve, to set an example of Christian politeness and charity, bearing in mind the sentiment of one of our most illustrious of human oracles, that "the time will come, when three words spoken with meekness of spirit, will meet

with a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." In endeavouring to fulfil the part assigned me in the duties before us, I shall rely upon your aid and advice in all matters of difficulty that may arise, appealing to you also with confidence for your co-operation in maintaining the rules of order and decorum, as necessary to the despatch of business, to the dignity of our body, and the honour of religion. And may He, from whom all good counsels, and all just works do proceed, direct and prosper all our consultations to the advancement of his glory, the good of his Church, and the salvation of those for whom we are put in trust!"

A Resolution to the following effect was passed:—"That a joint Committee be appointed, to whom there may be communicated all errors, if any, in the editions of the Bible printed under the operation of the second Canon of 1823, which errors shall be notified on the Journal of the Convention to which they may, at any time, be presented by said Committee.

An inquiry was instituted as to the number of candidates for orders in our Church, which was ascertained to be, in 8 of the dioceses, 44.

The other dioceses did not report the number of their candidates.

The diocese of Mississippi, was, by request, admitted into union with the General Convention.

A Committee was appointed "to take into consideration the expediency of forming an American Society for promoting Christian Knowledge, and the measures which it may be proper for this Convention to adopt for that purpose, who reported;

That they fully approved of the formation of such a Society, upon a plan submitted to them by their Chairman, the Rev. Mr. Barlow. They are of opinion that the principles of the plan duly administered and carried into effect, would, in the most effectual manner, promote the interests of the Protestant Episcopal Church, and the cause of Christianity throughout the Union. But, they are also of opinion, that it is not expedient or necessary to its accomplishment that it should be acted upon by the Convention, otherwise than in the expression of their approbation of it. The Committee therefore, submit the following resolution:

Resolved, That this Convention view with great interest, all efforts which are made for the pious and benevolent objects of the proposed American Society for promoting Christian Knowledge—that they approve the scheme of such Society, which has been presented for their consideration, and deem it worthy the favourable regard and patronage of all the friends of the Church.

It was then moved that the consideration of the subject of the above report be indefinitely postponed. The motion was lost.

The following resolution was then introduced as an amendment to that proposed by the Committee:—

Resolved, As the opinion of this House, that without entering at all into the merits of the plan noticed in the report of the Committee, it is inexpedient to legislate upon the subject.

A resolution was then introduced to recommit the subject to the former Committee; and lost.

The above amendment of the resolution introduced by the Committee, was then carried.

As this measure originated with one of the representatives of this diocese, by whom it was most ably advocated in and out of the Convention, and as we knew it to have been highly approved by some of the wisest and best men among us, we trust we may be indulged with a passing remark. It is an expression of regret that it was not, *at least* laid on the table as unfinished business, to be taken up by the next Convention, by which time the members might have become better acquainted with its merits.

From the report on the state of the Church, (corrected by other documents) it appears that of Priests and Deacons, there are as follows:

Eastern Diocese, composed of	Diocese of Ohio,	-	-	9
Maine, - - - -	Mississippi, - - -	-	-	5
New-Hampshire, - - -	In Kentucky, - - -	-	-	4
Massachusetts, - - -	Louisiana, - - -	-	-	1
Vermont, - - - -	Alabama, - - -	-	-	1
Rhode-Island, - - -	Michigan, - - -	-	-	3
Diocese of Connecticut, - - -	Missouri, - - -	-	-	1
New-York, - - -	Arkansas, - - -	-	-	1
New-Jersey, - - -				—
Pennsylvania, - - -				461
Delaware, - - -				—
Maryland, - - -	Recapitulation.			
Virginia, - - -	Bishops,			10
North-Carolina, - - -	Priests & Deacons,			461
South-Carolina, - - -				—
Georgia, - - -	Total,			471

Increase since January, 1826, 40; and in the last three years, 91. Several Clergymen have died in the course of the last year. Of the above number, it appears 55 Priests are without cures. In Massachusetts, the disproportion appears to be the greatest, there being "18 Clergymen with, and 7 without cures," that is more than a fourth.

Statement of the Baptisms, Confirmations, &c.

	Baptisms for three years.	Confirmations for 3 years.	Communi- cants.	Organized Parishes.	Churches consecr'd.
New-Hampshire, - -	100	100	320	7	
Maine, - - - -	0 reported.				
Vermont, - - -	200	0 reported.	750	24	3
Massachusetts, - -	722	197	1300	25	2
Rhode-Island, - -	0 reported.				
Connecticut, - - -	0 reported.	1156	4223	74	3
New-York, - - -	6091	2272	6930	153*	16
New-Jersey, - - -	732	256	800	30	2
Pennsylvania, - -	2322	980	1836	54	10
Delaware, - - -	142	0 reported.	375	14	1
Maryland, - - -	4467	1123	2615	65	6
Virginia, - - -	0 reported.	0			
North-Carolina, - -	708	364	649	10	6
South-Carolina, - -	986	519	1988	58	4
Georgia, - - -	41 one year.	68	164	4	
Ohio, - - -	506	287	768	0 reported.	0 report.
Mississippi, - - -	0 reported.			4	
	17017	7302	22768	502	52

* Twenty-nine Congregations added since preceding General Convention.

(To be continued.)

General Theological Seminary —Extract of a letter from a gentleman in New-York, dated 14th February.—“The Seminary building is now entirely complete, and the Professors and Students will remove to it as soon as the keen edge of the winter wears off. The number of Students is now 35, and as fine a body of young men as you ever saw together. It is expected that several interesting and accomplished young gentlemen will graduate at the next Commencement.”

Protestant Episcopal General Missionary Society.—A Discourse was preached on Sunday, the 25th March, at St. Philip's Church, by the Rector thereof, in aid of the funds of this excellent Society. The amount collected was \$105 20.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—It gives us pleasure to notice an article in the *Winyaw Intelligencer*, in which the claims of this excellent Society are urged upon the attention of the members of our Church in Georgetown and its vicinity. The writer correctly remarks, that the charitable of our Communion, whether they prefer a Bible, a Tract, an Education, or a Missionary Society, need not, and indeed ought not, to search for one of these useful Societies, while the one above named is earnestly soliciting their patronage, of which it has proved itself worthy by the faithful distribution, for seventeen years past, of *Bibles*, and unexceptionable *Tracts*; by the relief it has afforded candidates for holy orders pursuing their *education*, and by the useful *Missionaries* it has sent forth into various places in our diocese.

Interesting Correspondence.—We are happy to have it in our power to lay before our readers the following affectionate letter to our worthy diocesan, and his appropriate reply :

SAVANNAH, FEB. 12, 1827.

Rt. Rev. and Dear Sir :

By a resolution of the Convention of this Diocese, at a meeting recently held in this place, I was appointed to express to you the affectionate condolence with you of that body, in the recent heavy affliction which Divine Providence has called you to endure.

I am fully aware that no words of mine, expressive of the deep sympathy of our Convention in your afflictions, can remove the weight of sorrow from your heart.—But from our official connexion with you, we feel it due to ourselves to assure you that so far as our sympathies can console, and our fervent prayers aid to the sanctifying of your afflictions, so far your burden of sorrow will be alleviated, and your afflictions work for you a far more exceeding and eternal weight of glory.

By order of the Convention of the *Protes. Epis. Church of the Diocese of Georgia*
A. CARTER, President.

The Rt. Rev. Bishop BOWEN.

Rev. and Dear Sir :

My affectionate acknowledgments are due to the Convention of the Diocese of Georgia, for the expression which they have been pleased to make through you, of their condolence with me, in the great affliction, with which, it has been the will of heaven, in its wisdom, that I should be visited; and it has been due to you, that I should before this time have thanked you for the tender and friendly manner, in which you have executed the duty, which they requested you, as their President,

to perform I cannot be insensible, my dear sir, to the reality of consolation, which the sympathy that weeps with them that weep, carries with it, to the afflicted bosom. I know not, indeed, how it could be, that Christianity, both by the example of its divine and ever blessed Author, and by the frequent precepts of its inspired teachers, should enforce so impressively the obligation of this charity, if it be not, that provision exists, for its certain efficacy, in the nature of the human mind, and the sanctifying influence upon it, of the promised spirit of grace and comfort. Under this impression, I have endeavoured to realize the goodness of God in the tears of Christian brethren and friends, so kindly mingled with those of myself and my family, under the bitter trial to which our affections have been subjected, and trust, that we have, through such instrumentality, experienced the help we needed from on high, to make us able to endure it.

I am, Rev. and Dear Sir, affectionately, your obliged friend and Brother,
N. BOWEN.

The Rev. ABIEL CARTER,
President of the Convention of the P. E. Church in Georgia.

BIBLE QUESTIONS.

What event does the Church commemorate at Easter, and what considerations ought it to excite in our minds?

What are the effects of our Lord's Resurrection in relation to us?

Consult Nelson or Hobart on the Festivals and Fasts: Brownell's Common Prayer, and Stanhope on the Epistles and Gospels at Easter; Mant & D'Oyley's Family Bible, on the Easter Lessons; Dehon's Sermons on Easter Day.

How do you prove the fact of our Lord's Resurrection?

See Porteus's Evidences; West on the Resurrection; Lyttleton's Trial of the Witnesses; Horsley's 4 Sermons on Acts X. 40, 41.—Secker's Sermon on do. Vol. II, Sermon. LXIX.—Tillotson's Sermons, 139, 182, 183. Vol. III, fol.

Answers to be returned on the first Sunday in May, being the 3d after Easter.

NEW PUBLICATIONS.

Christian Sentinel and Anglo Canadian Churchman's Magazine.—A new Religious and Literary Publication is about to be printed at Montreal, under the above title, to be conducted by the Clergy of the established Church under the sanction of the Lord Bishop of the Diocese. It is to be issued every other month, to contain 60 pages, at \$2 per annum.—The No. for January and February will be published on the 1st of March.

Pastoral Letter to the Clergy and the Laity of the Protestant Episcopal Church in the United States of America from the Bishops of the same, assembled in General Convention, in the city of Philadelphia, on the 14th November, A. D. 1826.

"*The Episcopal Watchman*," to be issued weekly, in the cities of Boston, Hartford, Middletown, and New-Haven. This is intended to supply the place of the "*Gospel Advocate*," lately printed in Boston, and the "*Churchman's Magazine*," lately printed in Middletown, which are to be discontinued.

The *Gospel Messenger*, printed at Auburn, N York. This is a publication which appears weekly. How far it is expedient that two periodicals should have the same name; and wherein consists the difficulty of finding a new name, we leave others to determine, only remarking that the senior *Gospel Messenger* is now in its fourth year.

Exposition of the Book of Common Prayer.—Third Edition, by the Rev. Andrew Fowler, A. M.—Extract from the Preface. "The design of the following pages is to show the beauty, harmony, excellency, and usefulness of the *Book of Common Prayer*, &c. and to render the whole sufficiently clear and intelligible to the meanest capacity. That such a performance is much wanted, cannot be denied; for it is well known that the *Book of Common Prayer* is little understood by some, and but negligently used by others, even of our own communion; and that our opponents have, from time to time, raised a variety of objections against it, hoping thereby to lessen its credit, and to bring it into disuse. The consideration of these great evils has led me to publish this *Exposition*, wherein the prayers and administration of the sacraments and other rites and ceremonies of our Church are illustrated, objections answered, and advice is humbly offered, both to the younger Clergy and the Laity, for promoting true devotion in the use of these forms."

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—Theological Library.

The Librarian reports the following donations to the Library.

By the Right Rev. Nathaniel Bowen, D. D. Clapham's (Rev. Samuel) Abridgment of the Bishop of Lincoln's Theology, 8vo bds. Brokesby's (Francis B. D.) History of the Government of the Primitive Church for the first three centuries, 8vo. bd.

By Rev. C. E. Gadsden, D. D. Several valuable Pamphlets.

By Rev. Frederick Dalcho, M. D. Best's (William) Concise System of Logic, in Question and Answer, 18mo. bd. Best's (Win.) Dissertation upon Oratory, stitched.

By Mrs. Elizabeth A. Clarkson. The Missionary Herald for 1826, in monthly numbers, stitched.

By Hon Thomas S. Grimke. Mills' Statistics of South-Carolina, 8vo. bd. Biblical Repertory for October, 1826, 8vo. stitched. The Missionary Herald, for October, November and December, 1826, 8vo. stitched.

Books in any department of Literature, will be gratefully received at the Library, No. 79 Broad-street, between King and Meeting-streets.

**EPISCOPAL ACTS.****ORDINATIONS.**

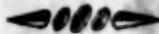
By the Right Rev. Dr Hobart, Bishop of the Protestant Episcopal Church in N York. On Friday, Dec. 8, 1826, in Trinity Church, New-York, Mr. Hiram Jelliff, was admitted to the Holy Order of Deacons; and on Sunday, Feb. 11, 1827, Mr. John D. Gilbert, was admitted to the same Orders, in St. Mark's Church, New-York.

By the Right Rev Dr Chase, Bishop of the P. E. Church in the Diocese of Ohio.—On Sunday, January 14, 1827, in St. John's Church, Philadelphia, Mr. George Mintzer was admitted to the Holy Order of Deacons. The Bishop of Pennsylvania permitted the ordination to be held in his Diocese, as the candidate had been regularly transferred to the Diocese of Ohio.

By the Right Rev. Dr. Bowen, Bishop of the P. E. Church in S. Carolina.—On Sunday, March 11, 1827, in St. Michael's Church, Charleston, Mr. Thomas John Young, an alumnus of the General Theological Seminary, was admitted to the Holy Order of Deacons.

CONSECRATION.

On Thursday, the 22d inst. the Rt. Rev. Dr. Bowen, visited St. Bartholomew's Parish, and assisted by the Rev. F. P. Delavaux, Rector of the Parish, consecrated the new Chapel erected, by the Vestry, at Walterborough. Morning Prayer was read by Mr. Delavaux, and an appropriate Sermon delivered by the Bishop.

**OBITUARY.**

The Church and congregation of St. Helena Island has sustained an afflictive loss during the last year in the death of Mr. PAUL FRIPP, Chairman of the Vestry for fifteen years past; and a pious, zealous member for many years before. He was the last Revolutionary Soldier on this Island, and was wounded in the contest for the liberties of his country. Devoted to God through life, he was calm and resigned in death.—Also, in the departure of Mrs. ANN PERRY, a most exemplary Christian, and liberal patroness of the Church.

**CALENDAR FOR APRIL.**

- | | |
|--|---------------------------------|
| 1. Fifth Sunday in Lent. | 14. Easter Even. |
| 8. Sixth Sunday or Lent, or Palm Sunday. | 15. Easter Sunday. |
| 9. } Monday, | 16. Easter Monday. |
| 10. } Tuesday, | 17. Easter Tuesday. |
| 11. } Wednesday, | 22. First Sunday after Easter. |
| 12. } Thursday, | 25. St. Mark. |
| 13. Good Friday. | 29. Second Sunday after Easter. |